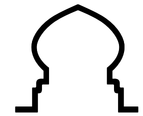
33 LESSONS
FOR EVERY
MUSLIM



Compiled By
Abdul Aziz Saleh Al-Shomar

Second Edition

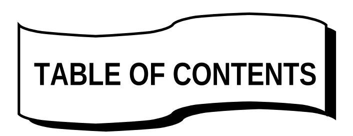
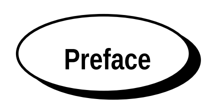


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Preface

All praises are to Allah *Subhanahu wa ta'ala* and blessings to Prophet Muhammad (Peace be upon him), his family and his companions.

I had the opportunity to read the book titled "The Most Important Lessons For Every Muslim" written by **Sheikh Abdulaziz Bin Baz** *(May Allah have mercy on him)***,** which I think, is a highly beneficial book to all Muslims. It gives basic requirements for the foundation of their Aqeedah (creed) and 'Ibadah (worship). It struck me that this small but informative book would be of immense benefit for non-Arabic speaking Muslims, spread all over the world, if translated into another foreign language.

While translating this book, it dawned on me that the Sheikh has written this book, primarily for Arab speaking Muslims and thus has written most of the information very briefly. But this may not be sufficient for non-Arab Muslims, whose knowledge of Islam is mixed with their local cultures and practices, resulting in deviations from pure Islamic monotheism.

It is a known fact that huge numbers of new Muslims are attracted to Islam from different countries and different cultures. It is important that knowledge of Islam should be provided to them with great care and there should be no confusion in the basic religious knowledge imparted to them. Otherwise, we will be responsible for all the deviations which might crop up among these generations of new Muslims.

Hence, I added new information to the original text, giving a detailed description of some subjects. I also added a few sections, such as transliteration of some small chapters from the Quran, to help the new Muslims recite during the prayers and

encourage them to start their prayers from day one of their reverting to Islam.

I added a few chapters to this book when I saw some Muslims misleading other innocent ones in the area of Iman and Ibadah, and instead leading them towards Shirk (Polytheism) and finally to Kufr (Disbelief). These innocent Muslims indulge in Shirk not only by being unaware of it, but all the time assuming that they are doing a valid duty in Islam. This sad situation has to be corrected by every Muslim, by eliminating the remnants of un-Islamic Jahiliya (Ignorance) practices, which are still clinging to the practices of Muslims.

I started with the intention of translation but completed my work as a compilation. I have to acknowledge the services provided by brothers **Magdi Al-Radi, Jassim Kitchilan, Ibrahim Kunna Abdulqadir Abdulkhaliq, Waleed Timbang** and specially my brother **Soliman Albuthi** for their invaluable editing, suggestions and proofreading of the text.

We will be greatly honored, if this humble effort of all of us could be of some benefit to the Muslims to improve their knowledge in Islam, and may Allah accept this service from His humble servants.



THE MEANING OF "LA ILAAHA ILLA ALLAH , MUHAMMAD RASOOLULLAH" AND CONDITIONS OF "LA ILAAHA ILLA ALLAH ."

THE MEANING OF THE TESTIMONY OF FAITH

The testimony **(LA ILAAHA ILLA ALLAH)** comprises two concepts: Denial and Affirmation.

FIRST:
The testimony of faith denies the attribute of divinity to anyone and anything other than Allah - the Exalted. All those other than Allah, such as the angels, the Prophets, and the rest of Mankind, let alone the idols and the political regimes in the world, are not gods and thus don't deserve to be worshipped. Therefore, denial in this respect is not denial of the existence of the alleged gods, rather the denial of divinity which is attributed to them.

SECOND:
The testimony of faith affirms and restricts divinity to Allah alone. That is, the slave must believe that Allah is the only true God, and accordingly dedicate no act of worship to any, other than Allah.

THE MEANING OF MUHAMMAD RASOOLULLAH

A confession with your tongue but a heartfelt belief, "O Allah! I testify that Muhammad *(Peace be upon him)* is Your Messenger." That means that none has the right to be followed after Allah, but the Prophet Muhammad *(Peace be upon him)* as he is the Last of His Messengers. As Allah said:

"*Muhammad (Peace be upon him) is not the father on any man amongst you but he is the Messenger of Allah and the last (end) of the Prophets and Allah is Ever All Aware of everything." (V.33:40)*

"And whatsoever the Messenger Muhammad (Peace be upon him) gives you, take it and whatsoever he forbids you, abstain from it." (V.59:7)

And Allah said: *"Say (O Muhammad) (to mankind) 'if you (really) love Allah, then follow me'." (V.3:31)*

As for the others than Muhammad *(Peace be upon him)* their statements are to be taken or rejected as to whether these are in accordance with Allah's Book (i.e. the Quran) or with the Sunnah (legal ways, orders, acts of worship, statements etc.,) of the Prophet *(Peace be upon him),* or not.

CONDITIONS OF "LA ILAAHA ILLA ALLAH"

1. **Knowledge,** which consists of recognizing Allah as the only true God to Whom worship must be dedicated, and denouncing all gods worshipped beside Allah as false, and that they can neither extend benefit nor cause harm.

2. **Certainty** that the belief in Allah must be unblemished with any doubt.

3. **Acceptance:** That is, to accept all the conditions of the declaration.

4. **Submission:** That is, to fulfill its conditions submissively and willingly being content with Allah as the Rabb (only Lord) and Muhammad *(Peace be upon him)* as His last Prophet and Messenger.

5. **Truthfulness:** That is, to fulfill its requirements truthfully.

6. **Sincerity:** That is, to be sincere in worshipping Allah, dedicating all acts of worship to Him alone.

7. **The love of Allah** - the Exalted, and the love of His Messenger Muhammad *(Peace be upon him)*, and the love of Allah's devotees and the people of His obedience, which means love of all Muslims

Finally it should be borne in mind that Allah must be obeyed, by following His commands and refraining from His prohibitions. Obedience to Allah must be associated with loving Him, fearing His punishment, and hoping for His reward, seeking His forgiveness and adhering to the teachings of His Prophet Muhammad *(PBUH)* - the last of Allah's Messengers. The Shari'ah (the laws and religious rites) of Muhammad (PBUH)

abrogates all other preceding laws and religious rites and this comprises the best of every preceding Shari'ah.



HOW TO RECITE

Suratul- Fatiha *(The Opening Chapter) I*

Bis mi-Ilaahir Rahmaanir-Raheem

1. Al Hamdu-Lil-laahi Rabbil- Alameen.	1. All praises and thanks be to Allah, the Lord of the Alamin (Mankind, Jinns and all that exists).
2. Ar-Rahmaanir-Raheem	2. The Most Beneficent, the Most Merciful.
3. Maaliki-Yawmi-d-Deen	3. The only owner (and the Only Ruling Judge) of the Day of Recompense. i.e. the day of Resurrection.
4. Iyyaaka na'budu wa Iyyaaka Nastha 'een	4. You (alone) we worship, and You (alone) we ask for help (for each and everything.)
5.Ih-dhinas-Siraat-al-Mustaqeem	5. Guide us to the Straight Way.
6.Siraat-al-ladheena an'amta alaihim, Ghayr-il-maghdubi-alaihim Wala-dd-aalleen. (Ameen)	6. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your anger (such as the Jews), nor those who went astray (such as the Christians).

Surat Al-Ikhlas or At-Tauheed (The Purity) CXII

Bis mi-Ilaahir Rahmanir-Raheem

1. Qul- Huwallaahu Ahad	1. Say [O Muhammad (Pbuh)] :He is Allah, (the One.
2. Allaahus-Samadh	2. Allah is As-Samad (The self sufficient Master, whom all creatures need. He neither eats nor drinks.)
3. Lam Yalid walam youlad	3. He begets not, nor was He begotten.
4. Walam yakun lahu kufuwan Ahadh	4. And there is none co-equal or comparable unto Him.

Surat Al-Falaq (The Day Break)

Bis mi-Ilaahir Rahmaanir-Raheem

1. Qul- Aoothu-be-Rab-bil-Falaq	1. Say I seek refuge (with Allah) the Lord of the Day break
2. Min-shar-ri-maa-khalaq	2. From the evil of what He has created.
3. Wa-min-shar-ri ghaasiqin ithaa waqab.	3. And from the evil of the darkening (night) as it comes with its darkness, (or the moon as it sets or goes away).
4. Wa-min-shar-rin-naffaathaati-fil uqad.	4. And from the evil of the witchcrafts , when they blow on the knots.
5. Wa-min-shar-ri-haasidin-idha-hasad.	5. And from the evil of the envier when he envies.

Surat-Al-Nas (The Mankind)

Bis mi-Ilaahir Rahmaanir-Raheem

1. Qhul- Aoothu-be-Rab-bin-naas	1. Say I seek refuge (with Allah) the Lord of the mankind.
2. Malikin –naas.	2. The King of mankind.
3. Ilaah-in-naas	3. The "Ilah" (God) of mankind
4. Min-shar-ril-waswaas-il-khannaas	4. From the evil of the whisperer (devil who whispers evil in the heart of men) who withdraws when one remembers Allah.
5. Al-ladhee-you-waswisu fee sudoorin-naas	5. Who whispers in the breasts of mankind.
6. Min-al-jinnati wan-naas	6. Of Jinns and men

This section is only for the beginners in order to help them in their daily prayers. However, it is strongly advised that new Muslims learn how to pronounce the Qur'anic verses from a teacher.



THE 5 PILLARS OF ISLAM

According to the teachings of Prophet Muhammad (PBUH), Islam is based on the following five pillars:

1. To testify that there is no true God but Allah and that Muhammad *(Peace be upon him)* is His last Messenger and the seal (last) of prophets.
2. To perform prayers (5 times a day)
3. To pay zakat (Charity-poor due once a year).
4. To fast during the month of Ramadhan.
5. To perform hajj (Pilgrimage - Once in a lifetime, if one capable).



THE FUNDAMENTAL ARTICLES OF IMAN (FAITH)

To believe in:

1. Allah

2. His Angels

3. His revealed Books

4. His Messengers

5. The Day of Resurrection

6. Al-Qadr; Whatever Allah has ordained must come to pass (In other words, fate and destiny).



TAUHEED (ISLAMIC MONOTHEISM)

Tauheed (Islamic Monotheism) has three aspects:

1. Oneness of the Lordship of Allah- “Tauheed ar-Rububiyya”. To believe that, there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer and Giver of Security etc., and that is Allah.

2. Oneness of the worship of Allah - “Tauheed al-Uluhiyya”. To believe that none has the right to be worshipped {e.g. by praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, Fasting, and Pilgrimage etc.,} but Allah.

3. Oneness of the Names and the Qualities of Allah, “Tauheedul-Asma-was-sifaat”. To believe that:
   i. We must not name or qualify Allah except with what He or His Messenger *(Peace be upon him)* has named or qualified Him.

   ii. None deserve to be named or qualified with the definitive Names or Attributes of Allah; e.g. Al-Karim (Most Generous).

   c. We must confirm all of Allah’s Attributes which Allah has stated in His Book (the Quran) or mentioned through His Messenger Muhammad *(Peace be upon him)*, without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things. {e.g. Allah is present over His Throne, as mentioned in the Quran Ch.20:V5:

The Most Beneficent (Allah) “Istawa” (rose over) the (Mighty) Throne, over the seventh Heaven; and He only comes down over the first (nearest) Heaven to us on the Day of ‘Arafat’ (i.e. the 9th of Dhul Hijjah), and also during the last third part of the night as mentioned by the Prophet *(Peace be upon him)*, but He is with us by His Knowledge only, not by His Personal-Self (Bi-Dhaatihi).

There is nothing like unto Him and He is All-Hearer, the All-Seer. (Ch.42:V.11) This Holy verse confirms the quality of hearing and the quality of the sight of Allah without any resemblance to others.

Likewise He (Azza Wa Jalla) also said, “ To one whom I have created with Both My Hands”. (Ch.38:V75)

And He also Said, “The Hand of Allah is over their hands”. (Ch.48: V10)

This confirms two Hands for Allah, but there is no resemblance to them. This is the faith of all true believers, and was the faith of all the Prophets of Allah, from Noah, Abraham Moses and Jesus till the last of the Prophets Muhammad *(Peace be upon him)*. It is not like as some people think that Allah is present here, there and everywhere. This is not true. Allah tells us that He is above the heavens, over His Throne.

These three aspects of Tauheed are included in the meaning of “LA ILAAHA ILLA ALLAH ” (None has the right to be worshipped but Allah).

It is essential to follow Allah’s Messenger, Muhammad *(Peace be upon him)*: “Wujub-Al- Ittiba” and it is part of Tauheed al Uluhiyya.

This is included in the meaning, “I testify that Muhammad *(Peace be upon him)* is Allah’s Messenger, and this means, “None has the right to be followed after Allah’s Book (the Quran), but Allah’s Messenger *(Peace be upon him)*. See Quran Ch.59:V.7 and Ch.3:V.31.



SHIRK (ASSOCIATION OF OTHERS WITH ALLAH IN WORSHIP)

Shirk is divided into two categories:

1. Major Shirk
2. Minor Shirk

1. MAJOR SHIRK (MAJOR POLYTHEISM)

It necessitates the failure of deeds and remaining forever in the Hell-fire as per Qur'anic account.

"But if they have joined in worship others with Allah, what they used to do would have been of no benefit to them". Ch.6: V.88.

Allah says, "It is not for the Mushrikun (polytheist, idolaters, pagans, disbelievers in the Oneness of Allah), to maintain the Mosques of Allah (i.e. to pray and worship Allah therein, to look after their cleanliness and their building etc.,), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. Ch.9 V.17.

Whoever dies in a state of Shirk, will not be forgiven and will not be allowed into Paradise, pursuant to God saying, " Verily Allah forgives not (the sign of) setting up partners in worship with Him but He forgives, whom He Pleases, sins other than that." Ch.4: V.116 and Allah says: " Verily whosoever sets up partners in worship with Allah then Allah Has Forbidden Paradise for him and the Fire will be his abode; and for the Thalimoon (polytheists and wrong-doers) there are no helpers." Ch.5: V.72.

Shirk categorized under this type includes calling those who are dead, praying to idols for help and for relief, pledging to them and offering animals for slaughter as a sign of obedience to them etc.,

2. MINOR SHIRK (MINOR POLYTHEISM)

It is the type proved by the texts of Quran and Sunnah to be called Shirk, but it is not categorized under Major Shirk. Such as, hypocrisy in some deeds, to swear by those other than Allah and saying Allah Will and so and so will, and the like.

Following are some pertinent Hadeeths of our Prophet *(Peace be upon him)*.

"What I fear most for you is the Minor Shirk". When asked what is Minor Shirk, he said "Disguised Shirk". Reported by Mahmoud ibn Labeed al Ansari *(RAL)* and narrated by Imam Ahmed, At-Tabrani, and Al-Bayhaqi.

"He who swore by something other than Allah shall be regarded as Mushrik." Reported by Umar ibn al-Khatab *(RAL)* and narrated by Ahmed.

'He who swore by other than Allah had fallen in Kufr or Shirk" reported by Ibn Umar *(RAL)* and narrated by Abu Dawood and At-Tirmidhi.

"Do not say Allah wills (ordains), and so and so (too) wills, but say that Allah wills (ordains), and then so and so wills." Reported by Huthayfah ibn al Yaman *(RAL)* and narrated by Abu Dawood.

This type of Shirk (i.e. Minor Shirk) does not necessitate apostasy of remaining in Hell fire, but it lacks the perfection of the obligatory Tauheed.

DISGUISED SHIRK

Disguised Shirk may fall into both types i.e. Major Shirk and minor Shirk. It may fall in the major Shirk such as 'the Shirk of hypocrites', because they conceal their bad faith and pretend to be Muslims to cover themselves.

Disguised Shirk may also fall in the category of minor Shirk such as "Riya", (to do good deeds or beautify them to be seen by men) as stated in the following Hadeeth of Mahmoud ibn Labeed al Ansaari *(RAL)*

Its proof is the saying of Prophet *(Peace be upon him)*. " May I tell you of what I fear very much, that might harm you more than Al-Masih aad-Dajjal?" (the False Messiah) The audience said, "Yes, Prophet of Allah". He said, "The disguised Shirk...when a man gets up to pray and strives to beautify his prayer, because people are looking at him." reported by Abi Sa'eed al Khudri and narrated by Imam Ahmed in his Musnad.

May Allah Grant us the success in escaping from these dangers.



TO WEAR A RING, TWINE, OR ANYTHING SIMILAR FOR PROTECTION FROM OR REMOVAL OF HARM OR AFFLICTION, IS AN ACT OF SHIRK

Allah the Almighty said: "Say: Tell me then, the things that you invoke besides Allah, - if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy? Say: Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust." (Ch 39:V38)

Imran bin Husain (r.a.) narrated: The Prophet (Peace be upon him) once saw a man with a brass ring on his hand and asked him, "What is this?" The man replied, "To overcome the weakness of old age." He said, "Remove it, for, it can only add to your weakness. Should death overtake you while you are wearing it, you would never succeed." [This Hadeeth was recorded by Ahmad (bin Hanbal) (r.a.) with a good chain of narrators.]

He also recorded in a *Marfu' Hadeeth* (tradition traced to the Prophet (Peace be upon him) himself): Uqbah bin Aamir (r.a.) narrated that Prophet Muhammad (Peace be upon him) said: "Whoever wears a talisman or an amulet would never see his wish fulfilled by Allah. And whoever hangs a sea shell would never get peace and rest."

In another version the Prophet (Peace be upon him) is reported to have said: "Whoever wears a talisman has committed *Shirk* (polytheism)."

Ibn Abi Hatim reported about Hudhaifah (r.a.): He saw a man with a piece of twine on his hand (as protection or cure from

fever) so he cut the twine and read the verse: “Most of them believe in Allah and still practice *Shirk* (polytheism).” (Ch12: V106).

Important issues of the Lesson

It is strictly forbidden to wear rings, twines and the like seeking protection.

If, even the Companions had died wearing such a thing, they would not have succeeded (in the Hereafter). This is a confirmation to the statement of the companions that minor *Shirk* is greater (worse) than major sins.

Ignorance was no excuse.

Wearing any such adornment will not benefit this life. Indeed, it is harmful as was stated by the Prophet (Peace be upon him): “It will do nothing except increase weakness.”

The intense disapproval and censure of who ever does such a deed.

The declaration that whoever attaches something to himself, will have that thing put in charge of him.

The declaration that whoever wears an amulet has committed *Shirk.*

Hudhaifah’s recital of the Qur’anic verse is a clear proof that Companions used to recite the verse dealing with the major *Shirk* to condemn minor *Shirk.* Ibn Abbas (r.a.) did so, by reciting the verse from Surah Al-Baqarah. (Ch.2:V165)

Seeking cure from fever or relief from evil eye by using talisman, amulets etc. is *Shirk.*

The curse upon those who use amulets is that their wishes will not be granted by Allah and those who use shells will not get rest nor peace. That is, Allah has left them.



RUQA (INCANTATION), TALISMANS AND AMULETS

Narrated Abu Bashir Al-Ansari (r.a.): He was in the company of Allah's Messenger on one of his journeys. Allah's Messenger (Peace be upon him) sent a messenger ordering: "There shall not remain any necklace of bowstring or any other kind of necklace round the necks of camels except it is cut off" (Al-Bukhari and Muslim).

Ibn Mas'ud (r.a.) narrated that he heard Allah's Messenger (Peace be upon him) saying: *Ar-Ruqa, At-Tama'im* and *At-Tiwalah* are all acts of *Shirk* (Polytheism)." (Musnad Ahmad; Abu Dawood).

Ar-Ruqa or Al-Aza'im is the act of reciting incantations, charm etc. Those are allowed in which there is no trace of *Shirk* (polytheism). Prophet Muhammad (Peace be upon him) has permitted it in case of being bitten by poisonous insects or disturbed under the effect of an evil eye.

At-Tama'im is the act of putting an amulet around the necks of children to protect them from effects of evil eye. If the amulet contains the verse of the Quran or Allah's Name and Attribute then it is allowed by some predecessors (salaf) though equally disallowed by others too. Ibn Mas'ud (r.a.) was among those who disapproved it.

At-Tiwalah (bewitching) is something done by those who claim they can cause a woman to become more fond of her husband or vice-versa.

Abdallah bin Ukaim narrated the following Marfu' Hadeeth: "Whoever uses, attaches to himself or wears a talisman, will have that talisman put in charge of him." (Ahmad & Tirmidhi)

Ruwaifi' (r.a.) said that Allah's Messenger (Peace be upon him) said to him: "O Ruwaifi! it may be that you will live a longer time after me, so inform people that whoever ties a knot in his beard, places any string or cord around his neck (as a charm), or cleans himself (after toilet) with animal dung or bone, then Muhammad (Peace be upon him) has disowned him (has nothing to do with him)." (Ahmad)

Sa'id bin Jubair said: "Whoever cut an amulet or talisman from anyone, it would be equal to liberating a slave."

It was Waki' who recorded it, and he reported from Ibrahim Nakh'i that they used to dislike every type of amulet and talisman whether they contained the verse of Quran or anything else. [They were the companions of Abdullah bin Mas'ud (r.a.)].

Important issue of the Lesson

All the three above-mentioned acts are considered of *Shirk* without exception.



WHOEVER SEEKS BLESSING THROUGH A TREE, A STONE, ETC.,

Allah the Most Exalted said: "Have you then considered *Al-Lat* and *Al-Uzzah*". And Manat (idols of the pagan Arabs) the other third? (Ch53: V19-20)

At-Tirmidhi reported and declared as *Sahih* (sound), that Abu Waqid Al-Laithi (r.a.) said: We went out with Allah's Messenger (Peace be upon him) on the campaign to Hunain while we had just left disbelief *(Kufr)* for Islam. The *Mushrikin* had a *Sidr* (lote-tree) that they would stay there and hang their arms(weapons) on, called *Dhat Anwat.* When we passed a *Sidr*, we asked, "O Messenger of Allah, won't you make for us another *Dhat Anwat* just like their Dhat Anwat?" Allah's Messenger (Peace be upon him) said, *"Allahu Akbar* (Allah is the Most Great)! By the one (Allah) Who holds my soul in His hand, verily these are the ways of earlier nations; You have said exactly as Bani Israel said to Musa (Peace be upon him) make for us a god just as their gods.' He said: "Verily you are a people who know not.' (Ch.7:V138 Certainly you will follow the ways of those who went before you.)

Important Issues of the Lesson

The request by the companions (r.a.) (regarding a tree similar to Dhat Anwat).

Their intention was to become closer to Allah by their act, as they thought He would like it.

The Prophet (Peace be upon him) rejected their request by saying: "Allahu Akbar, these are the ways of earlier nations, thereby expressing the weightiness of the matter.

If some companions (r.a.) were unaware of the nature of their intended act, it is reasonable to assume that later generations (of much lesser status) are more likely to fall into ignorance.

The negation of this act is in the meanings of “There is no true God except Allah”, which is subtle (Hidden), and this was not perceived by them.

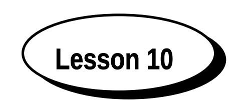
Shirk is of two types, i.e. major and minor because the Companions were not turned apostate due to their request alone.

It is essential to put an end to all possible ways leading to *Shirk* (polytheism) and to prohibit any resemblance of people of ignorance (disbelieves).

The Prophet (pbuh) expressed the general tendency of mankind by saying: “These are the ways”.

In every place where Allah has censured the Jews and Christians in the Quran He has also warned us against those deeds.

The one who has moved from falsehood (i.e. became Muslim) and get accustomed to certain beliefs or habits is not totally safe from having remnants of these habits, as is evidenced in the Companions’ words “and we had just left disbelief *(Kufr)*.”



SLAUGHTERING FOR OTHER THAN ALLAH

Allah the Exalted said: “Say : Verily my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslim.” (Ch.6: V162-163)

“Therefore turn in prayer to your Lord and sacrifice (to Him only)”. (Ch.108:V2)

Ali bin Abi Talib said “Allah’s Messenger (Peace be upon him) informed me about four Judgments (of Allah):

1. Allah’s curse is upon the one who slaughters (devoting his sacrifice) anything other than to Allah;
2. Allah’s curse is upon the one who curses his own parents;
3. Allah’s curse is upon the one who shelters heretic (who has brought a Bid’ah in religion);
4. Allah’s curse is upon the one who alters the landmarks (who changes boundary lines).”

Ahmed reports that Tariq bin Shihab narrated that Allah’s Messenger (Peace be upon him) said: “A man entered Paradise because of a fly, and a man entered Hell-fire because of a fly. The Companions asked, “How was that possible O Messenger of Allah?” He said, “Two men passed by the people who had an idol by which they would not allow anyone to pass without making sacrifice to it. They ordered one man to make a sacrifice. He said., ‘I have nothing to present as an offering.’ The people told him, ‘Sacrifice something, even if it be a fly.’ So he presented a fly (to their Idol). They opened the way for him,

and thus he entered the Hell fire. They said to the other, ‘Sacrifice something.’ He said, ‘I will never sacrifice anything to any other than Allah, Most Majestic and Glorious.’ So they struck his throat and killed him, and so he entered Paradise.”

Important issues of the Lesson

The curse on those who sacrifice to any other than Allah.

A Curse is upon those who curse their parents (by cursing others’ parents and in turn, the latter curses his parents).

Cursed is the person who shelters the heretic (Muhdith) in religion. That is, a person innovates something that is necessarily only Allah’s right to do and then seeks shelter with someone who assists him in it.

A Curse is upon him who unjustly alters the landmark, i.e. the boundaries that differentiate one person’s land from his neighbor’s, and changes them to encroach upon that land or obstruct it.

The simple but tremendous story of the fly.

The person who presented a fly to the idol went to Hell though not intending to do such an act (beforehand). Indeed, he did it to save himself from the threat of idolaters.

Knowing how hated *Shirk* is to the hearts of the believers in the case of the man who was patient in facing execution and did not give-in to their demand in spite of the fact that they only demanded an external act from him.

The man who went to Hell-fire was a Muslim. If he had been a disbeliever *(Kafir)*, the Prophet (Peace be upon him) would not have said: “He went to Hell merely for a fly.”

This is a confirmation of the *Hadeeth* “Paradise is closer than the laces of your shoes and the Hell-fire is likewise.”

The action of the heart crucial, even among the idol worshippers.



TO VOW OTHER THAN ALLAH IS AN ACT OF *SHIRK*

Allah the Most Exalted said: “They (are those who) fulfill (their) vows, and they fear a Day whose evil will be Widespread.” (Ch.76: V7)

“And whatever you spend for Charity (for Allah’s cause) or whatever vow you make, be sure Allah knows it all.” (Ch.2: V270)

Narrated ‘Aisha (r.a.) that Allah’s Messenger (Peace be upon him) said: “Whoever vows that he will be obedient to Allah, he should be obedient to Him, and whoever made a vow that he will disobey Allah, he should not disobey Him.” (Al-Bukhari)

Important issues of the Lesson

- Fulfillment of the vow is obligatory. Since making a vow is an act of worship to Allah, then directing a vow to other than Allah is committing *Shirk*. Any vow, if based on disobedience (to Allah the Almighty) is not permissible to keep or carry out.



TO SEEK REFUGE FROM OTHER THAN ALLAH IS A PART OF SHIRK

Allah the Most Exalted said: “And verily, there were men among mankind who took shelter with the male Jinns, but they (Jinns) increased them (mankind) in sin and disbelief.” (Ch.72: V.6)

Khawlah bint Hakim (Ra) said, I heard Allah’s Messenger (pbuh) say: “Whoever goes into a dwelling and says (while entering it): ‘I seek refuge in Allah’s perfect words from the evil (of those creatures) which He created’, no harm shall befall him until he departs from that place.” (Reported by Muslim)

Important issues of the Lesson

Seeking refuge from other than Allah is a form of Shirk (Polytheism).

Though it is possible that one can achieve some worldly benefit from a thing such as prevention of harm or evil, or gaining some advantage or good, it does not mean that it (dependence on such) is not Shirk.

The scholars use this Hadeeth to prove that Allah's Words are not created beings because to seek refuge in created things is Shirk.

The superiority of this invocation despite its being short.



TO SEEK HELP FROM OTHER THAN ALLAH (ISTIGHATHA) OR TO INVOKE OTHER THAN HIM IS AN ACT OF SHIRK

Allah the Most Exalted said:

"And invoke not beside Allah any that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Thalimoon (polytheists and wrong doers). And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favours which he causes it to reach whomsoever of His slaves He wills. And He is the Oft-forgiving, Most Merciful." (Ch.10: V.106-107).

"You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (alone) and worship Him (alone) and be grateful to Him. To Him (Alone) you will be brought back." (Ch.29: V17)

"And who is more astray than who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection; and who are (even) unaware of their calls (invocations) to them? And when mankind is gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worship of them." (Ch.46: V.5-6)

"Is not He Who responds to the distressed one, when he calls Him; and who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allah? Little is that you remember!" (27:62)

At-Tabarani narrates with his Isnad (chain of the narrators): During the days of the Prophet (Peace be upon him) there was

a hypocrite who used to harm the believers. Some of them (the believers) said, “Come (support) with us while we appeal to Allah’s Messenger (Peace be upon him) for assistance against this hypocrite.” The Prophet (Peace be upon him) replied, “Verily, no one should seek to me for assistance. Indeed, it is Allah Who is to be sought for assistance and help.”

Important issues of the Lesson

It is greater Shirk to call upon any one other than Allah.

Even the most pious person, if he calls for help from other than Allah, only for the gratification of someone else, he will become one of the Thalimoon (wrongdoers, polytheists).

Calling others for help besides Allah is of no benefit in this world and it leads to disbelief (Kufr).

Requests for sustenance and provision should not be done other than from Allah, just as Paradise can be requested from none other than Him.

There is none more misguided than the one who calls on other than Allah.

To whom the call is made (besides Allah) everyone is unaware of the supplication of the caller; he knows nothing about it.

The call will be the cause for anger and enmity of the one called towards the caller.

The call is regarded as worship of the one called upon.

The one called upon will deny and reject this act of worship towards him (on the Day of Judgment). This is why such a supplicant is the most astray of the people.

Astonishing admission of the idolaters that none relieves the one in distress other than Allah. That is why, even they themselves call upon Him in times of extreme difficulty with utmost religious sincerity.


Lesson 14

THE CONDEMNATION OF THE ONE WHO WORSHIPS ALLAH AT THE GRAVE OF A RIGHTEOUS MAN AND HOW THIS EQUATES TO THE WORSHIP OF MAN

In the Sahihain (i.e. Al-Bukhari and Muslim), Aisha (r.a.) reported: “Umm Salamah mentioned to Allah’s Messenger (Peace be upon him) that in Abyssinia she saw a church full of pictures and statues. He (Peace be upon him) said: “When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allah. They combine the two evils; worshipping at the graves and making graven images and statues.”

Also mentioned in Al-Bukhari and Muslim, that ‘Aisha (r.a.) narrated: “When death approached Allah’s Messenger (Peace be upon him) he began to draw a piece of cloth (bed sheet) over his face, (sometimes covering and sometimes removing because of distress). He (Peace be upon him) said in that state: “Allah’s curse be upon the Jews and the Christians for taking the graves of their Prophets as places of worship”, and warned the people about their actions. Had there not been any fear of making the Prophet’s grave a place of worship, his (Peace be upon him) grave would have been as open as the graves of his Companions (r.a.).”

Muslim reported from Jundub bin Abdallah (r.a.) who narrated: I heard the Prophet (Peace be upon him) say only five days before his death: “I am free and clear towards Allah of having any of you as my Khalil (specially close friend). Verily, Allah has taken me as His Khalil just as He had taken Ibrahim (Peace be upon him) as a Khalil. (If not for this) I would have taken Abu Bakr (r.a.) as a Khalil. Beware of those who preceded before

you. They used to make their Prophets' graves into places of worship, I forbid you to do so."

He (Peace be upon him) forbade this at the end of his life. After this [prohibition of taking graves as Masjid (place of worship)], he cursed anyone who did any such deed within this context. Prayer at the graves is one of these deeds, even if no Masjid has been built. This is the meaning of his (Peace be upon him) words "He feared (his grave) would be taken as a Masjid". The Companions never built any places of worship around his grave. Any place which is intended for prayer or where prayer is performed has indeed been taken as a Masjid.

Just as the Prophet (Peace be upon him) said: "The whole earth has been made for me a Masjid and it is pure and clean."

Ahmad has reported a good Sanad that Ibn Mas'ud (r.a.) narrated in a Marfu' Hadeeth "The Most evil men are those upon whom the (signs of) Hour (of Resurrection) comes while they are still alive, and those who take graves as places of worship (Masaajid)". [Abu Hatim in his Sahih also reported this.]

Important Issues of the Lesson

The warning of Allah's Messenger (Peace be upon him) on the one who builds a mosque to worship Allah near the grave of righteous persons even with a good intention.

Prohibition of statues and likeness and the gravity of the matter.

A lesson in the emphasis of the Prophet (Peace be upon him) on this. How he first explained and clarified the issues (politely), then five days before his death repeating what he said earlier, then how he found at the time of his death what was previously said insufficient in the context.

Prophet (Peace be upon him) strongly prohibited the turning of his grave into Masjid even before it had come into existence.

It was the practice of the Jews and Christians to turn the graves of their Prophets into places of worship.

His curse on the Jews and Christians for this practice.

His intention in doing so was a warning to us regarding his grave.

The reason for not raising his grave.

The meaning of taking the graves as Masjid.

The Prophet (Peace be upon him) linked those who took the graves as Masaajid to those upon whom the Hour will occur while they are still alive. He mentioned the means to Shirk before its actual occurrence along with its final consequence.

The inclusion of Prophet (Peace be upon him) in his speech a refutation of the two worst sects of innovators just five days prior to his death. Some scholars have not included these two sects in the 72 sects. These sects are Ar-Rafidah and Al-Jahmiyah. The occurrence of Shirk and grave worshipping was due to the Rafidah sect, and they were the first to build Masjids over the graves.

Suffering of the Prophet (Peace be upon him) with pain and affliction from the agony of death.

A clear declaration that As-Siddiq (Abu-Bakr) (r.a.) was the best Companion.

The indication to him (Abu-Bakr) as caliph [successor to the Prophet (Peace be upon him)].



EXAGGERATIONS IN THE GRAVES OF RIGHTEOUS PERSONS TENDS TO MAKE THEM LIKE IDOLS WORSHIPPED BESIDES ALLAH

Imam Malik (r.a.) recorded in his book Muwatta that the Prophet (Peace be upon him) said: “O Allah! Never turn my grave into an idol to be worshipped. Allah’s wrath intensified on a people who turn their Prophets’ graves into Masaajid.”

Concerning the verse: “Have you then considered Al-Lat and Al-Uzza.” (53:19) Ibn Jarir (At-Tabari) reported from Sufyan, from Mansur, from Mujahid:

“He (Lat) used to serve the pilgrims by preparing Saweeq (fine flour of barley or wheat mixed with water and ghee) for them. After his death, people began to stay confined at his grave for the purpose of reward.”

The same was reported by Abul-Jawza (r.a.) from ibn Abbas (r.a.).

Ibn Abbas (r.a.) reported: “Allah’s Messenger (Peace be upon him) cursed the women who visit the graves. He (Peace be upon him) also cursed those who set up mosques over graves and put lamps over them.” [This Hadeeth is confirmed by Abu Dawud, At-Tirmidhi, Ibn Majah and An-Nasa’i].

Important issues of the Lesson.

Explanation of idols.

Explanation of worship.

The Prophet (Peace be upon him) did not seek refuge in Allah except from that which he feared would occur.

The Prophet's joining the supplication i.e. "O Allah! Never turn my grave.." with the statement on people making the graves of Prophets as Masaajid.

Mention of the intense wrath of Allah (on those who indulge in such activities).

Of most importance is the description as to how the worship of Lat, one of the major (pre-Islamic) idols, was started.

Lat was the name of a righteous person buried in that grave and the mention of the meaning behind (the idol) being named as such.

Curse of the Prophet (Peace be upon him) on the women who visit the graves and upon those who put lamps on them.



AL-MUSTAFA (Peace be upon him) BLOCKED EVERY PATH LEADING TO SHIRK TO KEEP TAUHID

Allah the Most Exalted said: "Verily, there has come unto you a messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allah, and begs Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers he is full of pity, kind, and merciful, But if they turn away, say: Allah is sufficient for me. La Ilaaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne." (Ch.9:V128-129).

Abu Huraira (r.a.) narrated that Allah's Messenger (Peace be upon him) said: "Do not make your homes graves. Do not make my grave a place of celebration. Send your Salat (blessings, graces, honors and mercy) on me. Your Salat will be conveyed to me, wherever you may be." [Abu Dawud recorded this Hadeeth with reliable chain of narrators].

And Ali bin Hussain narrated: He saw a man at a place that was at the grave of the Prophet (Peace be upon him) and he would go to it and supplicate. So he (Ali bin Husian) prevented the man and instructed him saying, "Should I not tell you a Hadeeth which I heard form my father who in turn heard it from my grandfather [Ali (r.a.)] who reported from Allah's Messenger (Peace be upon him)? He said: 'Do not take my grave as a place of celebration, nor your homes as graves, make salat upon me, for, your salutation will be conveyed to me from wherever you are.' "[Al-Mukhtarah (the collection of Imam Al-Maqdassi)].

Important issues of the Lesson

The Prophet (Peace be upon him) did his best to keep his Ummah outside the boundaries of Shirk as far away as possible.

The Prophet's (Peace be upon him) concern for our well-being and success and his compassion and mercy.

The Prophet (Peace be upon him) forbade visiting his grave in a certain manner, though visiting graves is among the best of deeds.

The Prophet (Peace be upon him) forbade us making excessive visits to graves.

He urged people to perform voluntary prayer at home.

It is established among the Companions (r.a.) that offering Salat in the cemetery is prohibited.

The explanation that a person's invocation of Salat and salaam upon the Prophet (Peace be upon him) is conveyed to him even if he may be far away. As such, there is no necessity to be in close proximity to his (Peace be upon him) grave as some people misconstrue.

The Prophet (Peace be upon him) is in Al-Barzakh where the salat and salaam of his Ummah are conveyed (to him).



TYPES OF WATER & IMPURITIES

Water can be divided into 2 categories:

1. CLEAN Water which is permissible for Wudhuo;
2. UNCLEAN water, which is not permissible for Wudhu.

CLEAN WATER:

Mutlaq Water - Natural water such as Rain water, Sea water and altered water because of its being in a place for a long time, like a pond or lake and is mixed with algae, tree leaves etc., which cannot be removed from it.

Water even though mixed with clean elements such as soap, flour or salt etc. to some extent, can still be called water.

A large quantity of water, which is equal to or more than 2 Qullas. This water, even if it is mixed with impure substances, but does not change its taste, color or odor, is considered clean water.

Note: 1 Qulla is equivalent to about 95.62 liters.

UNCLEAN WATER:

If any impurities are mixed with a **small quantity** of water, - which is less than 2 Qullas, then this water is considered unclean, regardless of whether or not there is a relative change in taste, color or odor of the water.

If any of the impurities are combined with a **large quantity** of water - 2 Qullas or more, but the taste, color or odor of water is already changed or altered.

IMPURITIES

i. Human excrement
b. His urine
c. Shed blood - Blood shed under any circumstances.
d. Dog's saliva
e. The urine and stool of animals that are not permissible to eat.
f. Swine
g. Dead animals except:
    Dead animals of the sea and locusts
    Dead animals that have no running blood e.g. a fly
    Hair, fur, feathers, bones, horns and hoofs of dead animals that are permissible to eat when they were alive.



HOW TO PERFORM WUDHU & WIPING OVER THE SOCKS

The essential and voluntary acts are integrated here to demonstrate how the Prophet *(Peace be upon him)* used to perform wudhu (ritual purification).

1. Making the intention (Niyyah) to perform wudhu as an act of sincere homage and worship for the pleasure of Allah (SWT). The intention is not to be uttered but it should be kept in mind during the wudhu.
2. Invoking Allah *(SWT)* at the start of the wudhu by saying "Bismillah" (In the Name of Allah).
3. Washing the hands up to the wrists three times, while rubbing them and allowing the water to reach between the fingers.
4. Rinsing the mouth with water thrice, preferably using "Miswak" - (tooth stick), tooth brush or fingers to brush the teeth and the gums. Regarding the importance of miswak, the Prophet *(Peace be upon him)* said, " If it had not been a great burden on my Ummah, I would have ordered them to use the miswak at every wudhu." Narrated by Imam Malik.
5. Cleaning the nostrils by sniffing water in and out three times.
6. Washing the entire face thrice using both hands from the top of the forehead down to the bottom of the chin and from ear to ear.
7. Washing the arms three times up to the upper end of elbows, right arm first and then the left. Arms should be rubbed while being washed.
8. Moistening both hands and passing them over the head starting from above the forehead down to the nape (the back of the head) and from there bringing the hands forward up to the forehead. Do not wet the neck.

9. From the head, without wetting the hands again wipe the earlobes, using the forefingers to wipe the inner part of the lobes and the thumbs for the outside part.
10. Washing both feet up to the ankles three times, beginning with the right foot and the left foot. Both feet should be rubbed while they are being washed and water should freely pass between the toes.

WIPING OVER THE SOCKS

1. If someone's wudhu gets nullified, then it is allowed to wipe over the socks with wet hands, instead of washing both feet when renewing one's wudhu, on condition that the socks were put on after washing the feet in the first wudhu and before the same was nullified.
2. A traveler may avail himself of this privilege continuously for three consecutive days and nights (72 hours), but a resident may do so for only one day and one night continuously (24 hours). The period begins with the first wiping and not when one makes wudhu initially.

HOW WIPING OVER THE SOCKS IS DONE

Wiping is done according to the traditions of the Prophet *(Peace be upon him)* as follows:

After removing the shoes, wet hands are passed only over the upper surface of the socks without the need to wipe the bottom part (sole).

WHEN THE WIPING PRIVILEGE CEASES OR IS FORFEITED

The wiping privilege becomes useless in the event that one or more of the following occurs.

1. When the maximum timing allowed as discussed above end.
2. The moment the socks are removed.
3. When any of the cases requiring Ghusl (a complete bath) occur.



WUDHU CONDITIONS

1. Acceptance of the Islamic faith.
2. Sanity.
3. Consciousness.
4. Intention (An-niyyah). The intention need not be uttered, but is kept in mind during the Wudhu.
5. Purifying oneself from urine and excrement by using water (Istinja), stone or tissue (Istijmar) and also purifying from all kinds of impurities.
6. Using clean and lawful (halal) water.
7. Ensuring that the water is not prevented from reaching the skin.

In the case of those who are afflicted with physical condition of permanent wetting of urine (incontinence), frequent passing of wind or for women suffering from prolonged flows of blood, they should take wudhu when prayer time is due. Their wudhu is not broken, even if any of the above afflictions occurs, while they are in prayer.



ESSENTIAL ACTS OF WUDHU

1. Washing the entire face once (including rinsing of the mouth and cleaning of nostrils.

2. Washing each arm up to the elbows once.

3. Wiping the whole head once by wiping wet hands from the hairline to the nape of the neck and back.

4. Washing both feet up to the ankles.

5. Ensuring that the above (4) acts are performed in the given sequence.

6. Performing the wudhu actions continuously and without unnecessary until completion.



MATTERS THAT INVALIDATE THE WUDHU

The person will remain in a state of wudhu until any of the following matters is committed.

1. Passing of excrement, urine or wind. When someone passes urine and/or excrement, it becomes mandatory upon such person to remove the filthiness of these things before performing wudhu. Clean water should be used for this purpose. The person may also resort to the use of certain dry objects, such as stones, dry wood or tissue to remove the filth. This is known as "Istijmaar". While using these dry objects, it is preferable to use them in odd numbers, such as 3 or 5 etc., The person should ensure that no drops of urine of stains of foulness remain on his/her body or clothes.

2. However, in the case of persons afflicted with permanent wetting, or frequent passing of wind and women suffering from prolonged flows of blood, such persons are required to perform wudhu only once, immediately before the start of prayer. Their wudhu would remain valid, even if the above problems occur, while that person is in the middle of prayer.

3. Eating of camel's meat.

4. Sleeping, during which a person loses consciousness.

5. Loss of consciousness from insanity, fainting, etc.

6. Touching of sexual organs intentionally, directly and when naked or unclothed.



THE EARTH (SOIL) TO BE USED FOR AT-TAYAMMUM

Tayammum is ritual purification with clean earth, soil, sand or stone.

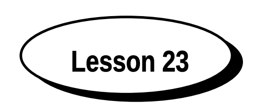
HOW TO PERFORM Al-TAYAMMUM

1. The person should first intend by heart to perform al-Tayammum.

2. Strike the soil with the palms of both hands.

3. Wipe the face using both palms once.

4. Thereafter, the person uses the left palm to wipe the back of the right hand up to the wrist, and then uses the right palm to wipe over the back of left hand up to the wrist.



CIRCUMSTANCES WHEN GHUSL (OBLIGATORY BATH) IS REQUIRED

1. After the discharge of semen, as a result of stimulation whether asleep or awake, (i.e. in wet dream). This state is known as "JUNUB" in Arabic. If no wetness is traced in one's clothing, bathing is not obligatory. But, in case wetness or moistness is found without recalling any dream, ghusl becomes obligatory.

2. After sexual intercourse (or the mere coming together of the sexual organs of the man and woman, even though there may be no actual ejaculation), ghusl is obligatory.

3. A woman has to perform ghusl, after the menstrual period.

4. A woman has to perform ghusl, 40 days after childbirth or after child delivery.

5. When a disbeliever newly embraces Islam, he has to perform ghusl.
6. When a Muslim dies, ghusl is required for him/her.



HOW GHUSL IS PERFORMED

Both the essential and voluntary acts are now integrated here below to demonstrate how the Prophet *(Peace be upon him)* used to perform the ghusl:

I. Intend by heart to perform ghusl - and say Bismillah.

B. Wash both hands up to the wrists three times.

C. Wash one's sex organs.

D. Perform wudhu as usual in the manner already prescribed, except that the washing of feet would be delayed until later, when the rest of the body is bathed.

E. Pour water over the head three times, massaging the hair to allow the water to reach its roots.

F. Pour water liberally over the entire body, starting with the right side and then the left, ensuring that no part of the body is left untouched by water, including armpits, inside the earlobes, inside the navel, between fingers and toes etc.,

NOTES:

1. A woman performs ghusl just as the man does, except that if she has plaited hair, she need not undo it. She only needs to throw three handfuls of water over her head.

2. After completing the ghusl a person may recite the supplication for concluding the ghusl, which should be

recited outside the bathroom/toilet, the same supplication recited after completing wudhu.

3. When water is just nearby, but the person could not fetch it due to fear for his/her life, family and wealth (e.g. danger from beasts or lawless human beings in the vicinity) then, Tayammum can be performed.

4. When there is not enough water and one is forced to save what is available for drinking and/or cooking, then Tayammum is allowed.



PILLARS OF SALAAT (ARKANUS-SALAT)

The prayer has obligatory pillars which must be fulfilled for its validity, and these are as follows:

1. **Al-Qiyaam -** prayer is to be performed in a standing position if a person is physically capable.
2. **Takbeerat-ul-Ihraam,** that is saying “ALLAHU AKBAR”, at the commencement of the prayer.
3. **Al-Fatihah** – The recital of the opening chapter of the Holy Quran in every Raka’a.
4. **Rukuu’ -** this is the bowing posture wherein the head and back are positioned on the same level and both hands are rested on the knees with the fingers spread apart.
5. Raising up from rukuu’ position.
6. It is required to stand up from the rukuu’ position in such a way that the person feels that all his/her backbones are straightened.
7. **Sujuud -** Prostrating oneself in such a way that the following seven parts of the body are firmly placed on the ground. i.e. forehead together with the tip of the nose, both palms, both knees, the bottom surface of toes of both feet.
8. Raising the head from the Sujuud position.
9. It is required to sit upright during the pause between the two prostrations.
10. Taking a sitting position for the recitation of **“At-Tashahud”**.
11. Recitation of **“At-Tashahud” -** words of witness.
12. Reciting the words of supplication for the Prophet *(Peace be upon him)*
13. Conclude the prayer with the words of peace **“Tasleem”.** i.e. *“Assalamu Aleykum Wa Rahmatullahi Wa Barakaatuhu.”*
14. While fulfilling the above pillars of salaat, the person should be in a state of tranquillity.

The aforementioned factors are the pillars of the prayer, wherein if any of them is missed, it is required to repeat the whole Raka'ah (Unit) in which the pillar was omitted.
But if the Takbeerat-ul-Ihraam - (the first Takbeer that initiates you to the prayer), is omitted, then it becomes necessary to repeat the whole salaat.

Lesson 26

CONDITIONS OF SALAAT

1. **Acceptance of Islamic Faith -** disbelievers are not required to perform Salaat until they believe in Allah *(SWT)* and bear witness that there is no God but Allah and bear witness that Muhammad *(Peace be upon him)* is His Messenger.

2. **An-Niyyah** - In Arabic, it means intention by heart to perform the particular prayer.

3. **Cleanliness -** This includes cleanliness of the body, the worn cloth and the place where the prayer is performed.

4. **Purification** - this refers to the performance of Wudhu (or Ghusl as the case maybe) prior to undertaking the prayer.

5. **Clothes and concealing of the 'Awrah -** For man, it is essential that he be covered at least from navel to the knees all around, while in the case of a woman, her body should be totally covered except for the face and hands up to the wrists. But if there are men around, she should cover her body totally including the face and wrists.

6. **Facing the "Qiblah"** - A person who prays, must face towards the direction of the sacred mosque in Makkah. If a person is in a strange place, and is not in a position to find out the right direction of Qiblah, he/she can make the best guess of the Qiblah and perform the prayer.

7. **Timing -** prayers are to be observed at the prescribed times.



NECESSARY DUTIES OF SALAAT (WAAJIBAATU-SALAAT) AND HOW TO RECITE "TASHAHHUD"

In addition to the proceeding 14 pillars of prayer, there are also certain necessary duties, which need to be fulfilled in the course of the salaat. They are as follows:

1. All Takbeers except Takbeerat ul-Ihram.
2. Saying " SUBHANAA RABBIYAL ATHEEM", (once) in Rukuu position.
3. Saying "SAMI ALLAHU LIMAN HAMIDAH"(once) while resuming standing position from the Rukuu, whether the person is an "Imam" - leading the prayer or is praying alone.
4. Saying "RABBANA WALAKAL HAMD" (once) after resuming the standing position from the Rukuu. This is required from the Imam, from the congregation and also when the person is praying alone.
5. Saying "SUBHANA RABBIYAL A'LAA" (once) when in Sujuud (Prostration) position.
6. Saying "RABB IGHFIR LEE" in the sitting lull between the two prostrations of every unit of the prayer.
7. Taking a sitting position on the recitation of the first Tashahhud at the end of first two rakaats (units) of Dhuhr, Asr, Maghrib and Isha prayers.
8. Reciting the Al-Tashahhud (words of witness) after the end of first two rakaats of Dhuhr, Asr, Maghrib and Isha prayers.

The above 8 acts constitute the necessary duties of the prayer and if one of them is missed unintentionally, then the person is required to correct the mistake by performing two prostrations of forgetfulness at the end of the prayer. However, if any of these duties is left out deliberately, then the whole prayer is nullified and shall require a repetition.

HOW TO RECITE "TASHAHHUD"

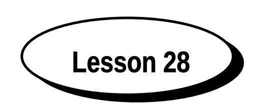
"Al-tahiyatu lillahi wasalawaatu watayyibaatu, Assalaamu alayka ayyuha-n-nabiyyu wa rah-mat- ullahi wa barakaatuhu. Assalaamu alayna wa 'alaa ibadi-l-laahi-s-saalihiyn. Ash-hadu al-laa-ilaaha ill-allahu wa ashahadu anna Muhammadan abdoho wa rasooluhu. Allahumma salli ala Muhammad wa ala aali Muhammad, kama sallayta ala Ibrahima wa aali Ibrahim. Innaka Hameedon Majid. Wa baarik ala Muhammad wa ala aali Muhammad kama baarakta ala Ibrahima was ala aali Ibrahima. Innaka Hameedon Majid."

THIS MEANS:

"Greetings, prayers and the good things of life belong to Allah. Peace, mercy and blessings of Allah be on you, O Prophet.

May peace be upon us and on the devout slaves of Allah. I testify that there is no god but Allah and I testify that Muhammad is His slave and messenger.

O Allah, bless Muhammad and his family as You blessed Ibrahim and his family. You are the Most Praised, the Most Glorious."



PREFERRED ACTS OF SALAT (SUNNA NUS-SALAT)

1. Saying the opening supplication (Dua al Istiftah) - "*Subhaanaka Allahumma Wabe Hamdika Watabarak Ismaka Wata'ala jadduka Wala Ilaha Ghairuka"* The meaning is: Praise and Glory be to Allah, Blessed be your name, Exalted be your Majesty and Glory. There is no God but you.
2. Put one's right hand over his left hand and put them both over his chest while standing.
3. Raise one's hands up to the level of shoulders or near the lobes of his ears in the following cases:
   i. Declaring: Takbeer al Ihram"
   ii. Bows in Rukuu.
   iii. Raising from the position of Rukuu.
   iv. Standing up after reciting the first Tashahud.

4. Saying more than one time *"Subhana Rabbi al Atheem"* in the Rukuu.
5. Stating "Ameen" upon concluding the recitation of "Al-Fatihah".
6. Remarking *"Aoothu billahi Mi-nas-Shaytani-r-rajeem. Bismillahi-r- Rahmani-r- Raheem."*
7. Proclaiming more than one time *"Rabbi ighfir li"*, while taking a pause between the two prostrations. (Sujuud)
8. Keeping one's head and back level while bowing for Rukuu.
9. Should neither bring his hands close to his sides, nor stick his abdomen to his thighs, in the prostration position.
10. Elbows should be raised from the ground, while in prostration. Prophet Muhammad *(Peace be upon him)* said "and stretch not your hands on the ground as dogs."
11. Laying one's left foot flat on the ground and sitting upon it keeping his right foot erect while,

a. Reciting first Tashahhud;
b. Pausing between two prostrations;
iii. in the last Tashahhud if the prayer consists of Two rakaa e.g. Dawn prayer

12. ATTAWARRUK - It is position of sitting, wherein the person protrudes out his left foot from underneath his right leg, in such way that the person rests the left buttock on the floor. It is preferred to practise this, when sitting for the final Tashahud in the Dhuhr, Asr, Maghrib and Isha prayers.



Lesson 29

THINGS (ACTIONS) THAT INVALIDATE PRAYER

1. Talking intentionally and deliberately (If are aware that your prayer will be invalidated if you talk).

2. Laughing

3. Eating

4. Drinking

5. Uncover one's body. ('Awrah as in lesson 26:5)

6. To shift position from the direction of Ka'aba.

7. To do any noticeable act or more outside the acts and movements of prayer

8. To do anything that invalidates the ablution.

9. To fail in observing any of the pillars of prayer, such as standing when capable, reciting al Fatiha etc.,



THE FORGETFULNESS PROSTRATION (SUJUUD ASSAHW)

As human beings, we are by nature subject to mistakes and errors. As mentioned earlier, if a person fails to perform any of the pillars of the prayer and/or necessary duties, that person is required to rectify the error by making two additional prostrations at the end of the prayer known as “SUJJUD ALSAHW”. i.e. forgetfulness prostration. But where a pillar(s) is omitted, a repetition of the missed pillar(s) is necessary.

The four major types of errors due to forgetfulness are as follows:

If an addition is made to the prayer e.g. praying Dhuhr with 5 rakaa instead of 4, then the two additional prostrations for forgetfulness should be performed after saying “Assalaam”. (Words of peace).

If a prayer is performed with a lesser number of rakaa than is required, e.g. to pray 3 rakaa for Dhuhr instead of 4. Then, the two additional prostrations for forgetfulness should be performed before proclaiming “Assalaam”.

If both an addition and omission is made in the course of the prayer, the forgetfulness prostration can be done before declaring the “Assalaam”.

If a person is in doubt whether omission or addition is made to his prayer, he should consider it a deduction as a precautionary measure and perform Sujuud Assahw - the additional prostration for forgetfulness before affirming “Assalaam”.

INSTANCES REQUIRING "SUJUUD ASSAHW" :

A. Where a pillar of prayer is omitted.

1. When, for example, a person forgets to recite the "Al-Fatihah" but remembers it before Rukuu, or in the process of proceeding to rukuu, then that person is required to resume a proper standing position and read the Al-Fatihah and some other verses from the Holy Quran as usual. If this omission occurred in the first rakaa and the person remembers the omission while in the course of the second rakaa, then that person should count the second rakaa as being the first rakaa. Accordingly, he will not count the first rakaa, in which the error occurred, and proceed to perform one extra rakaa to complete his salaat. At the end of salaah, he will say "Assalaam", after which he should perform two additional Sujuud Assahw - the prostration for forgetfulness, and again say his "Assalaam".

2. If a person sitting in the final Tashahhud, remembers that he missed a prostration (in the same rakaa), then he should immediately perform the missed prostration and sit back again to repeat the recitation of Tashahhud. This person would then declare "Assalaam" to conclude the prayer, but thereafter he should perform the additional Sujuud Assahw - the prostration for forgetfulness, and then say the "Assalaam" again.

The above two examples typify errors that occur in performing a pillar of salaat (Rukn-us-Salaat) while performing Salaat. In these situations, ***the person is not only required to repeat the missed act, but he is also required to perform the two additional prostrations - Sujuud Assahw.***

B. Where a necessary duty is omitted.

However, when someone misses a “WAAJIB” (Necessary duty) of the prayer, the additional two prostrations (Sujuud Assahw, will suffice. There is no need to repeat the missed act or the whole rakaa. Thus, if a Wajib act is missed and the person remembers the error, while he is in another stage station of the prayer, **then he is not required to repeat the ignored act**, but would proceed to complete the rest of the prayer. At the end, before saying “Assalaam”, he performs the additional two prostrations - Sujuud Assahw, the prostration for forgetfulness.

C. When a preferred act is omitted.

As for Sunnans (Preferred Acts) of the prayer which may be missed, there is no necessity to repeat those preferred acts, or to perform the Sujuud Assahw.



ZAKAT

This is a very important pillar of Islam and possesses enormous advantages like the following.

1. It meets the needs of the poor in the society.
2. It strengthens, fosters good relations between the rich and the poor, as everyone is naturally inclined towards the one who does good to him.
3. It purifies one's self and sanctifies it, and it purges one's morals of covetousness and miserliness that are natural in human beings.
4. It promotes generosity and sympathy in a Muslim towards needy persons.
5. It draws Allah's Blessings; It causes increase in wealth and replenishes it.

Zakat is obligatory on following four types of properties:

1. The produce of earth such as grains and fruits.
2. The grazing animals.
3. Gold and Silver.
4. Commercial Commodities.

For all types of properties, *Nisab* is fixed, which is the minimum amount or quantity liable to the payment of *Zakat*, below which no *Zakat* is payable.

The produce of Earth:
The minimum quantity for produce i.e. grains, fruits, wheat, rice, dates, grapes, barley, etc. is 5 (five) *wasq,* or approx. 675 kgs. (six hundred and seventy five)

If in cultivation, irrigation was made through rains or canal or fountain etc., without any effort by the farmer, one-tenth of total produce is to be paid as *Zaka*t.

If the field was irrigated by waterwheels and other devices for irrigation, which involved labor; 5% of the total produce is to be paid as *Zakat*.

And regarding the *Zakat* of animals, a detailed study of it may be had from the authentic *AHadeeth* of the Prophet (Peace be upon him) or from scholars of *AHadeeth,* as we intend in this booklet only a brief account of the subject.

Gold, Silver and Cash etc.

The minimum amount *(Nisab)* of silver for the *Zakat* to become due on it, is 140 (one hundred forty) *Mithqal*, which is equivalent to 595 (five hundred and ninety five) grams.

And the *Nisab* of gold is 20 (twenty) *Mithqal* which is equivalent to about 92 (ninety two) grams.

The *Zakat* due on either gold or silver is one fortieth (1/40 or 2.5%) of the total quantity, provided one is in possession of the minimum amount of *Nisab* mentioned above, of any one of them, and one year has passed.

The same ruling as in gold, true goods in the case of currency notes, coins or bills as well, be it dirhams, dinars, Dollars or others, provided its value reaches the minimum amount *(Nisab)* of gold at current market value, and one year has passed over it. When the above conditions are fulfilled, one-fortieth part (1/40 or 2.5%) of the total value would be given out as *Zakat*.

But as regards *Zakat* on the benefit derived from the capital (i.e. Original amount), the condition of the passing one year, does not apply. The benefit would be included in the capital (original amount) at the same time of calculation for payment of *Zakat.* Likewise the new births in grazing animals will be added to the original number of animals for the payment of *Zakat*, if the original number reaches the *Nisab* and completes a year, without due consideration of the time transpired over new births.

The same rulings applies to the adornments of women, made from gold or silver for personal use or lending as loan, when these reach the *Nisab* and one year has passed over them, in line with the opinions of the authentic scholars in the light of Prophet's saying:

“If any owner of gold or silver does not pay the *Zakat* due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among slaves, and he sees whether his path is to take him to Paradise or to Hell.”

It is narrated by Amr bin Shu'aib that once the Prophet (Peace be upon him) on seeing a woman with two bracelets of gold in the hands of her daughter, asked her whether she gave out the *Zakat* of it. When she replied in the negative, he (Peace be upon him) said, "Would you be pleased if Allah puts on you two bracelets made of fire in their place?" On hearing this she put them off. (Reported by Abu Dawud, At-Tirmidhi, Ibn Majah)

Also narrated by Umm Salamah (r.a.): while she was wearing an anklet of gold, she asked the Prophet (Peace be upon him), "O Messenger of Allah! Is it a *Kanz* (a hoarded wealth?." The Prophet (Peace be upon him) replied, "If it has been purified (by paying *Zakat* of it), it is not a *Kanz* (hoarded wealth)." This command is also supported by other *AHadeeth*.

Type of wealth	Nisab level	Zakat rate	Remarks
Gold	92 Grams	2.5%	personal use
Silver	595 Grams	2.5%	personal use
Cash Notes, Coins	equivalent to gold	2.5%	present value
Produce of earth	675 Kilo grams	5%	Manual irrigation
-do-	675 Kg.	10%	natural irrigation - rain canal etc.,
Commercial Commodities	gold equivalent value	2.5%	present value

Some scholars are of differing opinions that "the gold for personal use or lending are exempt from Zakat" and they have based such assumptions the following evidences:

The Hadeeth says that, "there is no Zakat on the jewelry" (for women). This is a weak Hadeeth because one of the narrators is considered weak;

There are sayings of some of the companions such as Anas, Jabir, Ibn Omar, Aisha, and Asma (r.a.) that there is no Zakat on personal jewelry;

Narrated by Abu Huraira " No sadaqa is due from a Muslim on his slave or horse," reported by Al-Bukhari. Based on this

hadeeth some of the scholars arrive at the opinion that the slave or horse of a man is equivalent to the jewelry of a woman and as such the verdict should apply.

With respect to such opinions, our position is that Zakat is payable on personal jewelry because we believe it is more in accordance with the ruling of Quran and Sunnah as explained above.

Commercial commodities and Land:
As regards the *Zakat* on commercial commodities, the owner should calculate its value at the end of every year and one-fortieth (1/40 or 2.5%) part of the present value would be given out as *Zakat.* Whether its present value is equal to the purchase value or more or less does not matter here.

In accordance with the *Hadeeth* narrated by Samurah (r.a.):
"Allah's Messenger (Peace be upon him) enjoined us to give out *Sadaqa* (Zakat) from whatever we prepare for sale." (Abu Daud)
This includes lands for resale, buildings, cars, machinery for deriving water or any other article obtained for resale.

As for buildings constructed for rent but not for sale, *Zakat* should be paid on the rent after one year transpires over the amount; but the building itself is not liable for *Zakat* as it is not an item for sale. Likewise, personal cars for hire are liable for *Zakat* since they are not meant for sale as the owner has purchased it for his use. And if the owner of the rental cars accumulates the returns up to the amount that is liable for *Zakat*, then he should pay *Zakat* if one year passes over such money, whether he had kept it for personal expenses, or for expenses in marriage, or for such as settling debts or buying real estate or for any other purpose; this is in accordance with the evidence of *Shari'ah* (Islamic laws) on the obligation of *Zakat*. According to the authentic views of scholars, debt cannot be an excuse for non-payment of *Zakat*.

The same is true with the wealth or money of orphans and mentally retarded people; when it reaches the *Nisab* and one year had passed the *Zakat* must be paid, and the guardians should give out *Zakat* on their behalf when a year passes over the goods.

Allah categorizes those who deserve *Zakat* in His Noble Qur'an:
"As-Sadaqa (here it means *Zakat*) are only for the *Fuqara* (poor), and *Al-Masakin* (the poor) and those employed to collect (the funds) and to attract the hearts of those who have been inclined (towards Islam); and to free captives; and for those in debts; and for Allah's cause (i.e. *Mujahidun* - those fighting in the holy battles) and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knowing, All-Wise." Ch.9: V.60).

Nobody has the authority to change, add or remove any of these above eight categories of people defined by Allah, and Allah is All-Knowing, All-Wise.

Lesson 32

HOW TO WASH A DECEASED MUSLIM

Prepare the body of the deceased as follows:

1. When death is confirmed, the eyes of the deceased should be closed and jaws should be tied shut.
2. While washing the body, the ‘Awrah (See lesson 26) should be covered, body should be slightly raised and stomach is lightly pressed to get the waste out of it. Then the person who washes, wraps his/her hands with a wash cloth or the like, to clean the expelled remains from the deceased’s stomach. Then the washer should wash the dead as in Wudhu (ablution) for the Salaat (obligatory prayer). The head and beard is washed with water and Sidr (Lote tree leaves) or soap, and the right side of the body is washed before the left side. The body can be re-washed three times, with the last one requiring plain water.

Each time the stomach should be pressed. If there is any excretion, it should be washed and the anus should be covered with cotton or the like. If it does not work then use plain earth or any medical material such as plaster, then wash the deceased again as in Wudhu.

If the washer feels that three washes are not enough to clean the body properly, then he can wash five or seven times. The body should be dried with a clean cloth and some perfume should be applied to the hidden parts of the body and the sujood parts. It would be better to apply wood perfume (‘oud) to the entire body of the deceased and to the coffin. The washer can clip the fingernails, and trim the mustache of the deceased, but should not comb the hair. If the deceased is a female, then her hair can be groomed in three plaits and placed behind the back.

3. Shroud the body of the deceased (Kafn.)

It is better to shroud the dead man's body in three white pieces of cloth without using a shirt or turban. The three pieces should be rolled up together. It doesn't matter if the dead body is shrouded in a shirt, waist-sheet or a wrap.

The woman is shrouded in five pieces of cloth; a loose piece of cloth (dir), a veil, a waist-sheet and two wraps. The body is shrouded in one to three pieces of cloth. A young female is shrouded in a shirt and two wraps.

4. People who are more entitled to wash the deceased man and pray for him and bury him are his male guardians e.g. father, the closest kin and so forth. Similarly female guardians are more entitled to wash a deceased female i.e. the mother, grand-mother, closest female relatives, etc.,

The husband or wife can wash the deceased spouse, in the same way that the dead body of Abu Bakr *(r.a.)* was washed by his wife. Ali *(r.a.)* on the other hand, washed the body of his wife Fatima *(r.a.)* on her death.



HOW FUNERAL PRAYER IS PERFORMED

Four Takbirs are uttered in the prayer.

1. Utter the first Takbir and recite “Al Fatihah”. It is permissible to recite a Sura or one or two verses from the Quran, according to the Hadeeth and reported by Ibn Abbas (r.a.).

2. Utter the second Takbir and send salutations to the Prophet *(Peace be upon him)*, as in Tashahhud.

3. Utter the third Takbir, and seek forgiveness from Allah. E.g. “O Allah! Forgive our living, our dead, our present our absent our young our old our males and our females. O Allah! Who so ever among us You keep to live, make him to live in Islam, and whom so ever You cause to die, let him die in faith. O Allah! Forgive him, have mercy on him, heal him, be generous to him, cause his entrance to be wide and comfortable, wash him with the most pure and clean water and purify him from sins as a white garment is washed clean of dirt. Give him in exchange a home better than his home (on earth) and family better than his family, and let him into Paradise and Protect him from the trials of the grave and tortures of the Hell Fire. Make his grave wide and light it for him.”

It is the Sunnah of the Prophet Muhammad *(Peace be upon him)* for the Imam to stand facing the Qiblah, in front of the head of a deceased male, and in front of the middle of a deceased female body.
If there are more than one dead body, the male should be placed immediately in front of the Imam, followed by the female body. If there are children, the body of the male child should be

placed after the male body. If the dead includes a female child, it should be placed after the older female body.
The bodies should be put in such a way that the head of the boy should be in line with the head of the man. The female body should be placed, after the boy, in such a way that the waist of the woman is in line with the head of the male. Similarly, the body of the girl should be in line with the elder female, and the middle of her body lies in line with the head of the male.

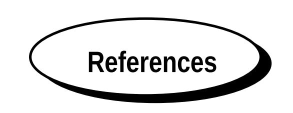
In this manner, the Imam stands in a position that the heads of all deceased males and the waists of all deceased females will be in front of the Imam.

People attending the funeral prayer should stand behind the Imam, and if one cannot find enough space behind the Imam, he can choose to stand at the right side of him.

All glory and thanks be to Allah and peace and blessings be upon the Prophet and his family as well as to his companions.

Your valuable comments on this book are highly appreciated. Please send your comments and opinions to the following address.

ATTENTION: ABDULAZIZ S. AL SHOMAR
Al-Haramain Islamic Foundation
PO Box 92684,
Riyadh 11663
Kingdom of Saudi Arabia
E-Mail: haramain@alharamain.org



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